ism upon others; forasmuch as Heraclitus and other philosophers, who* held that all "substance was body* as well as themselves, did* notwith* standing, assert a corporeal Deity, maintaining, that the form of the whole corporeal world was God, or else that he was vA?j TTWC f^owa, a certain kind of body or matter, as (for example) a methodical and rational fire, pervading (as a soul) the whole universe; the particular souls of men and animals being but, as it were, so many pieces cut and sliced out o'f the great mundane soiili iso that, according to them, the whole corporeal universe, or mass of body, was one way or other •a God, a most wise and understanding animal* that did frame all particularities within itself in the best manner possible, and providentlygovera the same. Wherefore, those Atheists now appre* bending, upon what ticklish and uncertain terms their Atheistical philosophy then stood, mid how that those very forms and qualities, and the self-moving power of body, which were commonly niade a sanctuary for Atheism, might, notwithstanding, chance to prove, contrariwise, the lati* bulum and asylum of a Deity, and that a corporeal God (do what they could) might lie lurking[1] under them, assaulting men's minds with doubtful fears and jealousies; understanding, moreover, that there was another kind of physiology set on foot, which, banishing those forms and qualities of body, attributed nothing tq it but magnitude, figure, site, and motion, without any self-moving power; they seemed presently to apprehend some great advantage to themselves and cause from it; and therefore, greedily entertained this Atomical W meehBeical physiology, and violently cutting it